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all the next day and then camped close to the Apache village. Before dawn they attacked it and killed all the people who were asleep. Those who were awake escaped. The Papagos brought some children back as prisoners and kept them as their own. When they were grown and able to work, they sold them in Sonora for $ 100 each.

### COMPARISON WITH PIMA

These narratives bear out the statement of the Papagos that they fought only in self-defense. They resemble the narrative of Pima battles,[1] except where the Pimas joined with their more organized neighbors, the Maricopas. They are decidedly at variance, however, with the accounts given of the "Pimas" by the early Spaniards. Kino reports in the Santa Cruz valley fortified towns and a chief who could command five hundred men.[2] Their battle in the open with agreements and challenges is entirely different from the Papago style of warfare, and resembles that reported for Yumas and Maricopas.[3]

".... the news reached the neighboring rancheria of Quiburi .... and immediately its captain, el Coro, came to the rescue with his brave people, together with other Pimas who had come from the west to barter for maize and who contributed to the fortunate outcome of the event, for they were supplied with the arms which we had bidden them to provide to go on the expedition with the soldiers of the presidio. The captain of the enemy, called el Capotcari, proposed — for with Captain Coro came many Pimas — that they should fight, ten on one side and ten on the other. Captain Coro accepted the proposal and selected ten Pimas, while Captain Capotcari selected ten others, the most valiant of all he had. Five were Apaches as was also one of the other five.

They began shooting their arrows, and, as the Pimas are very dextrous in shooting and also in parrying the arrows of their adversaries and as the Apaches, although dextrous in shooting arrows and with the lance, are not dextrous in parrying the arrows, five Pimas soon wounded the five Apaches who were their antagonists, as did four other Pimas their adversaries, who were the Hocomes and Xanos. Captain Capotcari was very skilful in catching the arrows but his opponent, a valiant Pima, grappled with him and, struggling, threw him to the ground and beat his head with stones. Thereupon, all the rest of the enemy began to flee and the Pimas followed them .... killing and wounding more than three hundred, of whom fifty odd remained dead and stretched out

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[1] Russell, pp. 38—52.
[2] Allegre III, pp. 100—101.
[3] Russell, pp. 40,41.

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except by one who had been through the purification of an Enemy Slayer or who was about to go through it. But as many as liked might gather around and make comments on the dead enemy's appearance. Whatever they shouted would be used later as their own nicknames and such names were much prized. One man had the nickname Gold Breasts, because he had used this expression about a dead Apache girl. Another was called Big Ribs because of his comment on a man.

No booty could be taken. All enemy possessions must be burned by Enemy Slayers, qualified to touch it. There were two exceptions. Enemy women and children were sometimes captured, not to be adopted, but to be sold as slaves in one of the markets. They could bring nothing with them, however. All their clothes and possessions must be burned.

Also, each killer took a trophy from his victim. This was originally the scalp and so it appears in the tales of Elder Brother's campaign. Later it was only a lock of hair or four hairs from each temple. These were subsequently tied up with beads and ornaments or made into an effigy of the enemy himself with Apache dress and weapons. After the warrior's purification this served him as a fetish which must be tended and which would, in turn, give him power. Some men did not take scalps at all but brought one article of clothing, such as a moccasin or belt. This object was purely ceremonial. It was not to be used but to be kept in a basket like the effigy.

The formalities after a fight have been given in detail in another place. They involved the segregation of the Slayers for sixteen days, during which they were tended and instructed by ceremonial godfathers who, ever afterward, were regarded as relatives and so adopted into the gift giving circle. The wives of the godfathers tended the warriors' wives who were also secluded and made the new clay bowl and the olla for bathing water which was supplied to them each every four days. Meantime the warrior's relatives collected goods to pay the performers of the leaping dance which would purify his weapons on the final night of purification.

During the warrior's seclusion, the whole village danced around the scalp every night. It was finally purified on the last night by a leaping dance, performed by people of another village bearing the warrior's weapons and paid by his family. If the warrior were one of those particularly daring ones who fought with club and shield, a new shield was sometimes made for him on this occasion but this seems to have been optional. He sat through the purification of his weapons and finally was, himself, purified by the singing of other scalpers who, as mentioned before, had something the status of an